

THE BEL-MAN

OR,

The Bel-man's Directory

Being a True and Exact

STANZARD

Festival, and other common Days,

WITH

Directions to Well-minded People
of all Sorts for their Instruction.

By Henry Horne

1666

LONDON,

Printed for William Holsman, near the Her
mitage-stairs, next to the Black-Swan,
in Strand. 1666.





TO

His much respected Friend

Dr. *LIONEL LOCKIER*,

Licensed Physitian, a Lover and Admirer of those noble Arts of *Chymistry* and *Phylosophy*, as also well skil'd in Poetry.

SIR,

YOur illiterate, but assured Friend and Servant, doth present this his small piece in hopes of your good acceptance, being so small a Treatise not worth

A 3

pre-

The Epistle Dedicatory.

presenting to you, that is so much better experienced, not only in *Poetry*, but in all other Learned Arts and Sciences: Let not therefore my presumption in dedicating this to your good esteem give any cause of offence to you, but receive it as a thankfull return of all your former favours, to him who shall be much obliged to you, and remain both now and hereafter

Your Servant,

Henry Horn.

*I have here taken upon me the boldness to present a few Lines in
Commendation of those most rare and excellent Universal
Pills, made by that most accomplished Gentleman, Dr. Lyon-
nel Lockier, having had more then ordinary experience of
them, and received much benefit by them.*

IF there be any that desire to know,
What Sons of Art can here on them bestow,
Then come you hither, if that you desire
It to receive, that is refin'd by fire:
That neither irksome is in smell or taste,
Or if long kept doth neither change or waste.
You may it take in morning ere you rise,
And fast four hours, and then it shall suffice;
To eat or drink or walk if that you please,
You need not fear, but by it you'll have ease.
It worketh moderate, by Sweat or Urine, so,
That you may work, or sleep, or abroad go.
You need not further pains or care to take
For posset-drink or mutton-broth to make.
And in a word to speak it's praise indeed,
Of a better Purge I seldom ere did read.
Unto the PILL I here have set my hand,
To be the best that is in all the Land.

If Dropſie, Wind or Colick doth diſturb,
You need not fear, the Pill it ſhall ſo curb
And ſend it forth, as by it you ſhall find,
To conſume and leave no Foe behind.

I of it here ſhall ſay no more,
Let thus much hear ſuffice;
A word or two, and ſo indeed
Sufficient is to Wiſe.

But if there be any that have not made uſe
of this Univerſal Pill, and have a deſire to
make tryal of them, they may at St. Thomas's
in Southwark at the three-Boards-heads, have
Boxes of them ready prepared by the Author
himſelf with Books and bills of Direction
and other encouragements for the taking
of them.

To

To the courteous Readers.

FRiends, whatsoever or
whosoever you be that
do peruse these Lines,
my request is that you will not
make a derision of them, but
Leave them as they are for the
use and benefit of those per-
sons they were penned for.
And if any be pleased to cor-
rect or amend them, their pai-
nes will be well accepted; nor
shall they loose their re-
ward or honour in so good a
work; Therefore let this my
mite be accepted as it was in-
tended, for the good of some,
not

To the Reader.

not for the harme of any, and
your acceptance will encourage
me to adde something
more hereafter, if God permit
Farewell.

H. H.

To

and
cou-
hing
mic,

To the Ingenious Author of this Book,
Mr. Henry Horn.

VV *Hat Genius did thy Brain infuse, good friend,
That thus to Poetry thou dost pretend?
Which of the Muses did thy brow adorn,
That soundest out so loudly this thy Horn?
As the glad Earth salutes the mounting Sun,
Even so with praise, we'll say, thou hast well done.
In every line I read, methinks I hear
The Bel-mans voice to sing most free and clear.
Thy well-penn'd Poem is writ to edifie;
And thou in them wilt live, when others die.
* Momus will here, perhaps for want of skill,
Carp at the travels of thy well-meant quill.
If Envy bite what here thou hast set forth,
She makes her self a witness, 'Tis of worth.
Go on, go on, and never leave till thou
Getst praise, and green Laurel crown thy brow.*

THE



The perfect and Compleat
BEL-MAN;
OR,
The *Bel-man's* Diurnal.

Prologue.

T*His is a Book, wherein you may behold,
A Cabinet that here is to be sold:
And for your pleasure may peruse and see,
The able Bel-man's Ingenuity.*

An

I.

An Hymn for New-years-Day.

I Now am come, if that you please to hear,
Glad tydings to present of this New year,
This is the tydings that I to you bring,
Of the approach of a most happy spring; (glad,
Which makes the hearts of man and beast both
After cold Winter, which to them was sad.

II.

Upon the Conversion S. Paul,
being the 25. of January.

Consider well, examine in your minde,
Whither or no a Saul in you you finde,
To persecute in zeal the innocent:
The which will cause you (*Paul-like*) to repent,
When that the light doth strike you to the
(heart,
And make of you like Paul, a true Conuert.

III.

*Vpon the Martyrdome of King Charles the First,
being January the 30. 1648.*

IF shedding blood so high a sin then be!
This sure must be a greater cruelty,
Who murdereth Kings, That anointed are
By God alone their sceptre up do bear;
To such a work let no man set his hand
That brings confusion to his native Land.

IIII.

A Preparation for the Sabboth.

Remember now the *Sabboth* is at hand:
Prepare your selves before the Lord to stand:
To hear his word, which from himself doth
When you inabled be by him to goe, (flow,
To enter in by Christ, who is the Door,
The *truth*, the *light*, beside him there's no more.

V.

The Compleat Belman.

V.

Another for the same.

BE not with *Martha*, over cumbered,
But as a *Mary* by the hand be led.
To cease from labour and to chuse that Part,
Which makes you noble in that blessed Art.
Then shall you a true Sabbath know indeed,
Which none do know but those that have the
(seed.

VI.

Another for the Sabbath.

THe Sabbath now of Rest to us drawes neer,
Then cease from labour and to Christ ward
For to be taught by him in power alone (steer.
Who is indeed the cheifest corner stone.

VII.

VII.

For Christmas Day.

Good cause we have not to forget this day,
Of Gods great love to us that went astray,
To send his sonne a surety for to be,
Even of our debts to set us quit and free.

VIII.

Give care I pray to what I shall declare,
In this my verse in memory to bear,
Both day and night what e're you take in hand
Above all things let God above you stand.

IX.

You that are wakned by my Larum here,
To hear what I to you shall now declare;
A word in Season which may spoken be,
Even from your servant who is alwayes free:
That you on Christ should alwayes meditate,
Lest you repent when that it is too Late.

The Compleat Belman.

X.

For Candlemas Day.

With *Mary* now seek for to purifie (lie,
Your hearts from sin, that doth within you
Then may you to the Lord, when as you rise
Offer your souls a living sacrifice.
Then happy may you be, and alwayes blest,
And also live within the Ark of Rest.

XI.

Upon Valentine's Day.

Besides the custome of the Day at hand,
Provide your selves before the Lord to stand
And make him sure before another come,
And get from him the true Adoption.
And that you may upon your foreheads wear
His badge of Honour, which the Saints do shear.

XII.

For Shrovetide.

This Season now may put you all in mind,
Which way you may endeavour for to find
Your selves as sufferers for Christ alone,
Who was a Sufferer for us each one.
Those who as *Peters* him hath flat deny'd,
Ought weep with *Peter*, bitterly beside.

XIII.

Upon the Resurrection of Christ.

When as you wake, contemplate in your mind
On that rich Jewel which few men do find,
The way to find it is by digging deep.
In humbleness of heart you may it meet.
This Jewel's Christ, which in his Temple lies,
And found of none, till he himself doth rise.

XIV.

XIV.

*On the Star appearing to the wise men at
the Birth of our Saviour.*

BE wakeful and not sluggards in your heads,
Consider well as you lye on your beds,
Till you have gain'd that Morning-star indeed
Of the new Birth, as you may of it read.
Till the New Star appeareth in your hearts,
And be thereby to Christ made true Converts.

XV.

An Exhortation to seek after Christ.

ARouse from sleep, and suffer not your eyes
To take their rest, till you have put up cries,
That your Beloved may of you be found,
Then happy shall you be thereby and crown'd.
When you have gain'd this happy rest indeed,
You need not hunger, but daily on't to feed.

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XVI.

The Christians Sacrifice.

ALL you that now do hear my Bell to ring,
Hearken right well to those lines I do bring;
And these are they I shall unto you leave,
That you this morning would to Christ bequeath
Your souls and bodies; and that when you rise,
May be to him a living sacrifice.

XVII.

*For Michaelmas, a Feast dedicated to
St. Michael the Archangel, for fight-
ing against the Dragon.*

I Here once more am come for to appear,
According to the Season of the year,
My service to you all I do present.
And for to do you service I'm fully bent.

XVIII.

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XVIII.

Another for the same Day.

E Ach Angel's an Ethereal Mercury, (sky;
Conveying blessings through the ambient
Which from great Jove their Emperour doth
To mortals that inhabit here below. (flow
Then our devotions let's not here delay,
But truly celebrate St. *Michael's* Day.

XIX.

*Upon the Night before the receiving the
Sacrament of the Lords Supper.*

A Wake from sleep, consider as you lie,
Whether or no you be to Christ so nigh
To know his voice when he doth knock or call,
That he may enter you to sup withall;
And give you of that living *Bread* indeed,
And *Wine* also, that you of thirst be freed.

The Compleat Belman.

XX.

A Wake, awake, take counsel in Gods will
Upon your pillows, and the same fulfill.
Try all things, and hold fast that which is good,
Whether or no it be from Christ the Word.
Which as a Touch-stone here is set to try
The works of men that do not walk thereby.

XXI.

BE pleas'd my friends my counsel here to take;
If not for me, yet for our Saviours sake.
This is my counsel which I to you give,
That your endeavours may be well to live.
For doing good it must be while we are here:
Then after death you need not for to fear.

XXII.

XXII

For St. Luke's Day.

My freinds and Masters, take it not in scorn
That I this day do minde you of a Horn,
For Horn and Horns in fashion be this day,
Though for the same some very dear shall pay.

XXIII

For All-Saints Day.

My time and room too fast decayes,
To comment on all Holy dayes:

As Thomas, Andrew or upon

The great Evangelist Saint *John*,

Or on *Matthias* or *Markes* day

Or *Philip*, *Iacob*, *Barnaby*,

John Baptist, *Peter*, *James*, *Matthew*,

Luke, *Simon*, *Iude*, or *Bartholomew*.

But under *all Saints* day inscribe them,

Allow'd not time for to devide them,

The Compleat Belman.

With this advice in scripture read,
Their lives and footsteps strive to tread;
Like them so live, so fast and pray,
And you shall keep amiss no day.

XXIV.

For the fifth of November, being a commemoration of the Powder-plot.

Let's not forget though past now many a year
The *Powder-plot* that should been practis'd
(here
This day (had not the Lord it brought to light)
Many should have bid then the world good
night.

XXV

On the approaching of Advent.

Now Christ is come to break the bonds of death,
Hethat sends sighs to heaven with holy breath,
And

The Compleat Belman.

and weeps his Saviours sufferings for him,
and with each briny tear do drop a sin,
he needs not fear the seige or threats of death.
sing but well stor'd with ammunition faith.

XXVI.

For Advent Sunday.

This day our better parts must chaffering be
For the rich purchase of Eternity.
Gods times must be observ'd, with care & price
Well paid, ere we can challenge Paradise.
Who this day idle only eat and sleep
No better then bruit beasts the sabbath keep
He celebrates the Lords day best
Whose spirits works through's body rest.

XXVII

The Compleat Belman.

XXVII.

Listen my friends and hearken here a while
Unto your Belman, whom you do so stile.
This is my counsel that I to you do give,
That you endeavour alwayes well to live.

XXVIII.

You that to Melancholy do too much incli
And that small crosses make you much
It is not early rising or care can adde (p
One cubit to your stature, though nere so ba

XXIX.

If your desires this time be for to know,
What I this morning shall on you bestow.
Oh this is all I can unto you bring,
A Line or two when that my bel doth ring.
This is my Line I leave unto you all,
That you may ready be when Christ do call.

XX

The Compleat Belman.

XXX.

I am come this morning with my bel,
rather to declare and time to tell :
the hour and day doth passe away
both mens lives fade and also decay.

XXXI.

Awake from sleep, yee that at ease do lie,
unto the Lord do yee both call and cry;
that ye to you would be that rest so pure,
ye with him may evermore endure.

XXXII.

In love remain and that amongst you all:
That like disciples then of Christ yee shall,
if you thus proceed in love to dwell,
need not then to fear the stings of Hell.

XXXIII.

The Compleat Belman.

XXXIII

DEspise not this my counsel here I pray
Which I shall leave unto you this same
Tis that your lamps may trimmed be with
To meet with Christ, who there on you

XXXIV.

MAke sure of Christ the first thing that y
All other things shall then be added
Seek first the Kindom, it's righteousness all
Which if you seek, Christ will on you bestow

XXXV.

THe sun doth set, the sun doth rise again,
The day doth close; the day doth break again
Once set our sun, again it riseth never.
Once close our day of life; it's night for ever

XXX

The Compleat Belman.

XXXVI.

Christ hath lent you of this world a store,
It as stewards should hand it to the poor.
To the poor the kingdom doth belong;
Though here they suffer, having done no wrong.

XXXVII

That we could endeavour for to finde
The way to peace, and not to live behinde.
Like true members of Christ's body be
To build it up, where broken 'tis we see.

XXXVIII.

Ask to be rich in wisdom and in grace
With honour true Christ's spirit to embrace,
Wisdom's onely justified alone,
Her own children that by her is known.

XXXIX.

XXXIX.

TO live at peace with all men if you
Is the best state of a most happy man
For to be arm'd and reconcil'd to all,
You stand your ground and never get a fall

XL.

BE careful how your time you here do spend
Which God in love doth now unto you lend
Redeem the time while here you do remain
That you with Christ for evermore may reign

XLI.

O Let not fancy overstay your mind,
But study Patience, that's the way to find
For it's the way, the substance for to get,
When you by patience shall be thus made

XL

The Compleat Belman.

XLII.

BE mindfull always how you spend your time
While ye are young, and also in your prime,
Least habit do a second nature bring,
And over you to reign as Lord and King.

XLIII.

FROM pride, envy, and debate to flee be sure,
Yea alwayes flee, and never it endure,
From covetting, the very root of evil;
From lying, that proceedeth from the Devil.

XLIV.

O H that true love without dissimulation,
Might alwayes acted be in this our Nation.
We need not then at all to doubt or fear,
The *Dutch*, the *French* if they were coming here.

XLV.

XLV.

MY study here shall be to please you all,
In these my Lines when I on you do call
And that thereby you might be put in mind,
Not to neglect till you true comfort find.

XLVI.

Neglect no thing, but prise all things and try
Till you have found how well to live & dy
That you a feast continually enjoy
Of happy peace, whom nothing shall annoy.

XLVII.

Unfeignedly I wish you all so well,
That I in season here might come and tell
You to direct in the right path and way
Of faith in Christ, and it for to obey.

XLVIII.

The Compleat Belman.

XLVIII.

THe way to Christ I need not here to tell,
Except to those that know not very well,
He is the Truth, the Light, the Way, and Door,
Of other paths then Christ, there is no more.

XLIX.

OH that we might the true enjoyment find
Of Christ his Truths, and bear them in our
mind,
That we to others might the same declare,
That they of them might also have a share.

L.

BE sure you never satisfied be,
Nor rest till you the true enjoyment see
Of peace in Christ, which passeth most to know
But onely such that do unto him go.

C

LI.

The Compleat Belman.

L I.

Contemplate well, and alwayes have a care,
Whether or no you in Christs precepts are:
And daily feed upon that substance pure,
The Bread of life that shall alwayes endure.

L II.

Above all things, let this the chiefest be
For to know Christ, and's Glory for to see.
That you thereby partakers may be made
To live with Christ, and never be afraid.

L III.

BE sure you set alwayes before your eye
The way to Christ, and that before you dy,
That you may live eternally to see,
Immortal Saints and Angels where they be.

L IV.

The Compleat Belman.

LIV.

Yea that the wayes of truth in Christ would
Must seek and knock, and also to him go. (know,
But ask a right and climbe no other way;
Enter the door that leadeth not astray.

LV.

Here is a jewel rich, held up to those,
That would it finde, and doth it not oppose;
Whose eyes are stedfast and not dazling be
shall it embrace, and shall it's splendour see.

LVI.

You that would lively stones in Christ be
Enter the building, & be not afraid (made
to put on Christ, who is the head alone
of the whole Church, the chief and corner stone.

The Compleat Belman.

L V I I

Let this occasion be unto you all,
And have a care that none of you do fall
Into the snares of Lucifer the Devill;
Who daily seeks to lead you in all evill.

L V I I I

STand yee not stil, but press yec forward forth
Unto the mark till you are at full growth;
And can with Iacob down and up ascend.
Upon his Ladder and yet not offend.

L I X.

LEt this my mite accepted be by you;
Though small it be yet you shall find it true
If you therefore desire this truth to know;
Seek it in your youth, for then in you'twil grow

The Compleat Belman.

L X.

I Wish you all that carefull you would be,
Whether or no you this within you see;
That Christ alone within you there doth dwell,
And in you hath destroy'd both Sin and Hell.

L X I.

A Void offences, seek for peace alone,
For to the wicked peace there can be
For if true peace you do possess in joy, (none;
You need not fear what then can you annoy.

L X I I.

S Light not your time while it is call'd to day,
Least you repent and dearly for it pay:
But make your Calling and Election sure,
That it with you may evermore endure.

L X I I I.

LXIII.

IF You true Wisdome do desire to know,
Ask it of God, the fountain that doth flow.
But ask in faith, so that you may obtain
The true enjoyment you may from it gain.

LXIV.

LEt Charity your best Character be :
Nothing covet, but evermore be free.
And nothing do but what you would have done
Unto your self, if you were in their room.

LXV.

LEt not the Old man longer in you dwell,
But cast him forth, that the New may excel
To reign in you, and lead you in the way
Of Truth indeed, and him alone obey.

LXVI.

The Compleat Belman.

LXVI.

YOU that in Christ alone would take delight,
And do all other things besides him slight.
Let not vain fancy overway your mind,
But get the substance, if you can it find.
And when you have it, *Haklujah* sing
To him alone, who is both Lord and King.

LXVII.

TRy all things, and not wrongfully be sure
To judge of any, least you judge the pure,
First judge the evil that within you lyes,
From judging others always shut your eyes.

LXVIII.

ALwayes before you do to work begin,
Crave then of Christ a pardon for your sin.
And that you may by him enabled be,
For to perform what you before you see.

The Compleat Belman.

LXIX.

BE always ready as Sentinel to stand, (hand,
To meet with Christ, & take him by the
Mind well his footsteps, and have a single eye,
Least he do swarve, and also from you fly.

LXX.

SEt your affection here on Christ alone,
Seek things above, for here below is none:
For things below here will not edify,
You to direct, nor when you come to dye.

LXXI.

LEt not the pleasures of this world below
Make you forget whereunto you must go;
But while you'r here, let this be your delight
To conquer sin, and so against it fight.

LXXII.

The Compleat Belman.

LXXII.

WHile that you here a remnant have of time,
Have you a care not to commit a crime
Against your King and Judge, that will upset
Your sins in order, then great will be your debt.

LXXIII.

BE carefull how your time you here do spend
Which Christ in mercy doth unto you lend,
And make all sure while it is call'd to day,
Least you repent and dearly for it pay.

LXXIV.

REdeem the time before it be too late,
And ready be above, the Lord to wait;
That when he comes he unto you may say,
Enter with me in Paradise to day.

The Compleat Belman.

LXXV.

O That we might alwayes prepared be
To meet with Christ, and also him to see.
And live in Love and Unity together,
And sing one note, like Birds all of one feather.

LXXVI.

Look to your selves, examine well your hearts
Whether or no, you are become Converts
To the new Birth, in Christ for to be born,
And also have the Wedding Garment worn.

LXXVII.

Here is a mark now set before us all,
It to obtain let's to each other call,
And run the Race that is before us here,
And not look back, but forward on to steer.

LXXVIII.

The Compleat Belman.

LXXVIII.

O That we might not alwayes learning be,
But once to learn, that we at last might see
To know the Truth, as it in Christ doth dwell,
We need not fear the sting of Death or Hell.

LXXIX.

L Et such as would a Searcher be of Truth,
Betimes begin, whiles he is in his youth.
Then shall he not forget when he is old,
The precepts which Truth hath unto him told.

LXXX.

O That we could each other love indeed,
There could not be amongst us sure such
For each would to his brother part bestow (need.
What God had lent, he freely would let go.

LXXXI.

The Compleat Belman.

LXXXI.

L Et love and peace amongst you all remain,
Then Christ with you shall surely dwell &
(reign,
And him enjoy, what ere we take in hand,
Also rejoyce with plenty in our Land.

LXXXII.

L Et all repent, the kingdom is at hand
Consider wel how it doth with you stand,
Whether or no your lamps all filled be,
That when Christ comes you gladly will him see

LXXXIII.

O That we might not such self lovers be,
But love our neighbours as Christ loved we.
To cloath the naked, and the hungry feed,
As we would have, if we were in there steed.

LXXXIV.

The Compleat Belman.

LXXXIV.

L Et love and peace amongst you all remain,
And fall not out for Lucre or for gaine,
But serve each other to do each other good,
Remember Christ who serv'd you with his blood.

LXXXV.

L Ove yea each other as Christ loved you,
And in your promise faithfull be and true,
Unto each other never falsify,
What you engage, nor yet the same deny.

LXXXVI.

L Et this to you now be the golden rule,
And go no farther afterward to schoole.
Thats not to do as others do indeed,
But do to them as you would have in need.

LXXXVII.

The Compleat Belman.

LXXXVIII.

O H that we might now all agree as one,
So that of difference here there might be
(none.
And that profession might not so abound:
But true possession may henceforth be crown'd.

LXXXIX.

O Let not fancy over sway your minde,
But seek which way you may the substance
Let not imagination bear the sway, (finde.
But let pure reason alwayes win the day.

XC.

S Trive now to enter in at the strait gate,
Least when you would it then may be to late.
Seek yee the way and path that leadeth o're
To Christ himself, that openeth the door.

XCI.

The Compleat Belman.

X C I.

L Et nothing satisfy you here below,
Till you have got into that blessed row,
Of Christ the Captain, that shall lead you all,
Unto that rest where nothing harm you shall.

X C I I.

O That I might in season here appear,
Your minds to put into a godly fear.
That you to Christ your hearts would now unite,
Who standeth ready you for to invite.

X C I I I.

Make your election and your calling sure,
While here you are you may the same pro-
fess you in faith to Christ do seek alone, (cure
Who promis'd hath, and will deny it none.

X C I V.

The Compleat Belman.

XCIII.

BE ready always or to live or dye,
When Christ do call you, cannot him deny.
For he his house no longer you will let,
But you must yield and pay to him your debt.

XCIV.

LEt not the pleasures of this world I pray,
Make you forget the coming of that Day
Or Night, wherein you must bid all adieu,
Ne're to return again this place unto.

XCV.

BE ready always at Christs Knock or Call,
That he may enter you to sup withall;
And that he may within his Temple dwell,
To scourge out them that there would buy and sell.

Le

The Compleat Belman.

XCVI.

L Et both your words and actions so agree,
That in your deeds no difference we see.
That we like Christians may be like our leaders,
And not like beasts that knoweth not their feeder

XCVII.

L Et not the name of Christians us suffice,
But ask of Christ, when as we heare the cryes
Of the poor widdow and the innocent,
Who wanteth bread, yet hardly any sent,

XCVIII.

H Ow can the love of God in us abide,
When as his blessings we do not divide.
As he to us without respect at all,
To any person, but is free to all.

D

XCIX.

The Compleat Belman.

XCIX.

L Et not my counsel fall upon the ground,
Which I shall speak amongst you here all
That you might always so provided be, (round
Of faith in Christ whom that he calls to see.

C.

O H that the love of God would us constrain
To love each other, and love him again.
And that we might in love both live and be
Always together in an Harmony.

CI.

I S not our sleep, Oh man,
Of Death an Image plain,
For fatal Course will bring a rest,
That ever will remain.

CII.

The Compleat Belman.

CII.

IN Fortunes high disgrace;
Each man may death disdain;
But he most valiant is that can
In vertuous state remain.

CIII.

NOW wealth doth rule the World,
And wealth doth worship gain;
Yea wealth doth win her friends at will,
The poor all times complain.

CIV.

THe grassy flag as silk most soft (light.
Doth yield sweet sleep with great de-
But stately beds in towers aloft,
The rich mans rest doth soon affright.

The Compleat Belman.

CV.

MEn hoarding up great heaps of gold,
Not knowing how to use them,
Like sacred stuff, do hoard up wealth,
Till folly doth abuse them.

CVI.

EXceeding care of Coyn,
Doth mortal men beguile:
And love of worldly pelf,
All other joyes exile.

CVII.

A Noble mind do all men please,
And God such souls do love.
And valiant Acts do gain increase,
When life from them do move.

CVIII.

The Compleat Belman.

CVIII.

THeir lives are short, and age is rare,
When life doth lack good guide ;
But unto such as vertuous are,
Long life is not deny'd.

CIX.

VVHose mind most guilty is,
And harb'reth cruel thought ;
A secret scourge within himself,
Such sinfull deeds have wrought.

CX.

TOrmenting pains more great he tastes,
Whom whip of conscience beats ;
Then did seditious men e're feel,
From cruel Tyrants threats.

CXI.

The Compleat Belman.

CXI.

WHoso within his breast do bear,
A grief both night and day;
He hath at hand that quickly will,
His life and woes decay.

CXII.

Against Despair.

O Man that art oppress'd with sad Despair,
Strive for to get the strongest act of prayer.
Then pray with fervent faith, and without ceas-
Wrestle with *Iacob* till thou getst a blessing. (ing,

CXIII.

ALL men may see how prayer & repentance
Do strive with God, prevail, and turn his
(sentence
From stroaks to stroakings, & from ire infernal,
To endless blessings and to life eternal.

CXIV.

The Compleat Belman.

CXIV.

OH what is man, but living lump of earth;
A feast of worms, a bubble stuf with breath;
A vessel full of grief; but even a minute;
A painted tomb with putrefaction in it.
His life's an hour of joy, a world of sorrow:
His death a winters night that finds no morrow.

CXV.

Of Death.

DEath is a messenger with flying wings,
That strikes at poor mens tents as well as
(Kings.
O mortal man! beware, death comes behind
(thee;
For as death leaves thee, so will judgment find
(thee.

CXVI.

VV O to that Family that always shows
A cock that's silent, & a hen that crows:
'Tis scarce found who live more untoward
Obeying husbands, or commanding wives (lives

The Compleat Belman.

CXVII.

Wishes do come from want. The richest then
Most wishing, most want, and are wanting
(men
If he be poor that wanteth much, how poor
Is he that hath too much, and yet wants more.

CXVIII.

An Elegy against all Distempers.

L Et thy offended wrath (great God) surcease,
Take pity on thy servants, send them peace.
Behold them prostrate lying on the dust,
Be mercifull, dear Lord, as well as just.
Tis thou, yea thou alone that sends us grief,
Tis thou, and thou alone can give relief.

CXIX.

O Mighty God, thou Lord of Life and Death,
From whom all creatures take their lying
Learn me to underprize this life, & I (breath;
Shall have my loss the easier when I dye.

CXX.

The Compleat Belman.

CXX.

Give me, good God, a new mind, and inspire
My frozen heart with thy most holy fire.
Guide thou my steps, and rectifie my ways;
And teach me, Lord, to number all my days.

CXXI.

When Christians dust, that's bowel'd in the
(ground
shall rise with triumph, at the joyfull sound
Of their Redeemers All-awaking trump,
Undaunted at the noise, no fearfull dump
Of self-tormenting conscience shall affright the
For he's their Judge, whose dying blood w
(quit the

CXXII.

Lord to thy wisdom we submit our wills,
We must be thankful, give us good or ill.
If good, our fading life will run the sweeter;
If bad, our Crown of joy will be the greater.

CXXIII.

The Compleat Belman.

CXXIII.

Most men three evils have; self born afflictions,
An evil tongue, a belly, and leud passions.
Rule these, and their good government can,
Gain thee the friendship both of God and man.

CXXIV.

Spare not, nor spend too much, be this thy care,
Spare but to spend, and only spend to spare.
Who spends too much may want, & so complain
That he spends best that spares to spend again.

CXXV.

Lord men are weak, guide their footsteps then
That they may always live as upright men.
So lead them on, that they may never doubt thee
For they will fall if e're they walk without thee.

CXXVI.

The Compleat Belman.

CXXVI.

Whom God doth raise, he humbles oft a while,
And whom h'as rais'd, he oft intends to spoil.
Grant me, O Lord, what e're my foes shall be,
That they may bring or scourge me home to
(thee.

CXXVII.

A Precept.

First worship God: he that neglects to pray,
Forbids himself good morrow and good day.
Let thy first care be to avoid all sin,
And love him first, whence all things do begin.

CXXVIII.

BE well advis'd, and timely counsel make,
E're thou dost any business undertake.
Having begun, be sure thy endeavours bend,
To bring thy well-gun work to a good end.

CXXIX.

The Compleat Belman.

CXXIX.

TO tell thy wants, will no assistance breed,
Men help them most, that think, stand least
(in need)
For if thy friend once thy great wants shall
(know)
Thou soon shalt loose a friend, and gain a foe.

CXXX.

TAke patiently what haps, though ill it be,
Take all for good, & 'twill be best for thee.

CXXXI.

Honour the King, as children parents do,
For He's thy Father and the Nations too.

CXXXII.

TO get wealth by deceit do not presume,
A little basely got, will all consume.

CXXXIII.

The Compleat Belman.

CXXXIII.

THy credit chary keep; for 'tis soon gone,
Tho' ugh won by many deeds, 'tis lost by
(one.

CXXXIV.

SPare thou betimes, lest late thou shouldst be
(poor,
When strength is past, and thou canst get no
No doubled sorrow is so great in either, (more.
As age & want when both are joyn'd together.

CXXXV.

Upon Good Friday.

WHat tears the Temples vail, where is Day
(gone?
How can a fearfull darkness cloud the Sun?
All Soothsayers their skill in vain do try,
Nature must needs fall sick, when God can dye.

CXXXVI.

The Compleat Belman.

CXXXVI.

O Lord, what humane bliss can long remain
How variable is it? and how vain?
How base is earth, that mans delight is in it,
Her pleasure's short, and lasts but for a minute.

CXXXVII.

How wavering are the joyes we have below
Whose tide's uncertain, oftner ebbs than flows
(flow)
For see, all things that flourish fair and sound
Are soon consum'd & ravish't from the ground

CXXXVIII.

I Now am come to take my leave once more
Of you my Friends as I have done before.
I thank you all, and wish you all so well
Till the next Year
That I come here
And sound to you my Bell.

An

A C R O S T I C H

HE that to you in love these Lines do send,

Even as appears he is the Bell-mans Friend:

Now here if your desires be him to know,

Read you his Lines, and that before you go.

Tou need not fear, if that you view them well,

How that his Name is call'd if you can spell.

O spell aright, and read them as they lye,

Run o're them all and then you may go nigh,

Not for to miss of what you do desire

Even his Name to know, if that's you enquire.

FINIS.





